

18

THE
False-Prophets try'd by their Fruits :
BEING A
SERMON
PREACHED

At St. JAMES's Westminster, -
November 5th. 1699.

In which it is shewn,

That the *Principles*, and *Practices*, of the CHURCH
of ROME, with relation to Those whom
they call HERETICKS; are not only Destructive
of *Civil Society*, but are utterly Irreconcilable
with the *Gospel of Christ*.

By WILLIAM WAKE, D. D.
and Rector of St. JAMES Westminster.

*Publish'd at the Request of the Gentlemen of the
VESTRY, and several Others, who Heard it.*

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THE
FOLLOWING
SERMON

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PREACHED
AT ST. JAMES'S WESTMINSTER



That the Principles and Practices of the Church
of Rome, with relation to Those whom
they call Heretics; are not only Distin-
guish'd of Civil Society, but are utterly Incon-
sistent with the Gospel of Christ.

By WILLIAM WALKER, D.D.
and Rector of St. James's Westminster.

533:90

Published at the Request of the Gentlemen of the
University and Town of Oxford, who heard it.

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MAT. vii. 15, 16.

Beware of False Prophets, which come to you in Sheeps-Cloathing, but Inwardly They are Ravening Wolves: Ye shall know them by their Fruits.

TH E S E Words are a Caution given by our Blessed Saviour to his Disciples, to have a Care what Persons They admitted to be their *Guides, and Instructors, in things pertaining to Religion.* That They should not blindly follow Every One who should pretend to lead Them, but should first diligently prove, and Examine them: And know whether They were indeed the *true Ministers of Christ*; Or whether they were not rather *False-Prophets*, whose design was not to instruct, but to deceive; *Beware of False-Prophets, which come to you in Sheeps-Cloathing, but inwardly they are Ravening Wolves: Ye shall know them by their Fruits.*

In my Discourse upon which Words, I shall

- I. Endeavour to Give you a clear account of the true *Meaning* of our Saviour in Them. And having done this, I will proceed,

II. To shew you what *Use* We ought to make of them.

(1st.) In General; with Relation to all such as shall at any time pretend to *Preach the Gospel* of Christ to us.

(2^{dly}.) In particular; As they may be more immediately applied to the Subject, and Solemnity, of this day.

And, I. Let us Enquire, what is the true *Meaning* of that *Caution*, which our Saviour here Gave to his Disciples: *Beware of False-Prophets.*

In order whereunto, I shall distinctly consider these two Things:

1st. Who They were whom our Saviour intended to Represent to them, under the Name, and Character, of *False Prophets*?

2^{dly}. What those *Fruits* are, by which He directed them to discover, and to avoid Them.

1st. As for the former of these, The Persons whom our Saviour here design'd to Represent to his Disciples, under the Name, and Character of *False Prophets*; They may be reduced to these two kinds: Either, 1st, Such as shou'd pretend to set up themselves as Men *com-missioned* by God, in an *Extraordinary-Manner* to Reveal his Will to Mankind, tho' indeed They were never *Sent by Him*: Or, 2^{dly}, Such as should

should pretend only to *teach*, and *expound* the *Common Doctrine of Christ*; but yet under the colour of that, should deliver their own Imaginations; and so *Preach Themselves*, and not the *Lord Jesus*. 2 Cor. iv. 5.

Of the *Former* of these, Our Saviour spake to his Disciples *Mat. xxiv. 11, 24.* When He told Them, That *False Christs*, and *False-Prophets* should arise, and should deceive many: And there-fore warn'd Them not to be Deluded by them. Mark xiii. 22.

Of the latter kind are all Those who in the several Ages of the Church, have Preached in the Name, and pretended to deliver only that Pure Doctrine of Christ, which was deliver'd by Him to his Apostles; and by them Communicated to the Church; but yet have mingled their *Own Errours* together with it: And by means thereof have brought in *Damnable Heresies* *2 Pet. ii. 1.* Scandalous to Christianity, and dangerous to the Souls of all Those who have unhappily suffer'd Themselves to be mis-led by Them. Act. xx. 27.
30.
1 Tim. iv. 1,
2, 3.

Now that Those of this latter kind, no less than those of the foregoing, are truly comprehended under the Name, and Character, of *False-Prophets*, the language of the *New Testament* will not suffer Us to doubt. Where *to Prophecy*, do's commonly denote to *Preach the Gospel of Christ*: And to be a *Prophet*, signifies no less to be Mat. vii. 22.
x. 41. xxii.
34.
Luk. xi. 50.

Rom. xii. 6.

1 Cor. xiii. 2.

xiv. 22. &c.

be a *Teacher* of the *Doctrine* already *Revealed*, than to be a *Publisher* of such Things as were before unknown; and, for the Confirmation of which, He who did so, was therefore to be, in an Extraordinary manner, both *Commissioned*, and *Inspired* by God.

The truth is, tho' the former of these Significations of the Word *Prophet*, was the more Common under the *Old Testament*; when such kind of Persons were wont to be frequently sent by God to Mankind; yet this latter seems to be the more proper, and standing import of it, under the *New*. And the additional Character which is here Given to those of whom our Saviour spake, that they should come in *Sheeps-Cloathing*, that is to say, under the *Habit*, and Appearance of *Disciples*; in the Name of *Christ*, and as *Pastors* of his *Flock*; plainly shews that They were not to be the *Publishers* of any new *Doctrine*; but to pretend, at least, to Teach that *Old-Religion*, which our Blessed Lord, the Great *Shepherd* of the *Sheep*, once for all, deliver'd to the *Saints*. *Jude* 3.

Heb. xiii. 20.

1 Pet. v. 4.

So that however then I would not exclude the other signification of the Word *Prophet* from having been, in part, intended by our Saviour, in the Caution before us; And according to which, it is certainly our duty to *Beware* of *False-Prophets*; that is to say, of such as shall Go about

about to Preach a *new Religion*, totally different from that of the Gospel; (which was, in Effect, the Case of some of the most Early Hereticks, in the first Ages after Christ; and of that Great Impostor *Mahomet* afterwards :) Yet I cannot but look upon the more General Design of our Blessed Lord to have been, to Caution us against those, of whom we have commonly more need to *Beware*; I mean, The Ordinary Preachers of the Gospel. And concerning whom it is without Controversy our Duty, and should be our Care too, to take heed that We do not suffer our selves to be mis-led by Them: Whilst instead of delivering to Us the pure Doctrine of Christ, they teach only their own Inventions; and by so doing, both corrupt our Faith, and (without Gods Infinite mercy,) Expose Us to Everlasting Ruine and Destruction.

And this may suffice to shew, who the *False-Prophets* are, of whom our Lord in the *Text*, Requires us to *Beware*. Let us consider,

2dly. By what *Marks* we may *Discover*, and so be enabled to *Avoid* them.]

Now the Rule laid down by our Saviour in order hereunto, and again Repeated by him, *ver. 20.* is this; *Ye shall know them by their Fruits.* And those may be of *two kinds*: Either, 1st. The *Doctrine* which they Preach, and would Impose on those to whom they deliver it, for the

True

Act. xxi. 28.
Joseph. Antiqu. lib. xx.
c. 2.
De Bell. Jud.
lib. v. c. 30, 38.
Orig. Contr.
Cels. l. 2.
Epiph. adv.
Heres. lib. i.
Tom. 2. &c.

True Doctrine of Christ ; Whether with Respect to *Faith*, or *Manners*; to what we are to *Believe*, or what we are to *Do*, in obedience to his Gospel. Or, 2dly, By their *Fruits*, we may Understand, the *Efficacy* of their *Doctrine* on the Minds, and Consciences, of those who are Guided by Them; and the natural Tendency which it has, either to promote that Piety which our Saviour came into the World to teach; or to lead men into any Wickedness contrary thereunto.

These are the *Fruits* by which we may judge what the *Prophet* is who comes to us; Whether He be indeed a *True-Prophet*, and as such to be received by us; Or whether He be only a *Wolf in Sheeps-cloathing*, and of whom we are therefore to Beware. And from all which we may now lay down these *Three Rules*, as containing the summ of our Saviour's Advice to Us, with relation to this Matter.

Gal. i. 8.

First: That whosoever, in *Matters of Faith*, shall Preach any Doctrine contrary to, or otherwise different from, that Doctrine which was taught by Christ to his Apostles, and by them deliver'd to the Church; (and the Substance of which is fully, and clearly contained, in the Writings of the New Testament;) is a *False Prophet*; and to be Avoided by Us as such.

Secondly: That Whosoever, in respect of *Man-*
ners, shall preach any Doctrines which are In-
 consistent with the Piety of the Gospel; Or o-
 therwise apt to corrupt the Morality of it; He
 do's also thereby shew himself to be a Deceiver,
 and an Impostor; and it is our Duty to Beware
 of Him as such.

Eph. v. 6.
Coloss. ii. 18.
1 Tim. iv.
1, &c.
2 Tim. iii.
5. &c.

Thirdly; If such a *Prophet* shall deliver this
 False-Doctrine, (whether in the business of
Faith, or *Manners*) not of his Own Motion, but
 as Commission'd by some *Church*, or *Society of*
Men, calling themselves a *Church*, so to do; Then
 that *Church*, or *Society of Men*, which do's Com-
 mission him, must be look'd upon to be a *Cor-*
rupt, and *Erroneus Church*; and be no less avoyd-
 ed by Us than He who is so Sent, or Commission-
 n'd by it.

And thus have I endeavour'd to give you a
 clear Account, of the *direction* of our Blessed
 Saviour in the Words before Us: I Go on now
 to the Use I propos'd.

II. To make of this Caution; (*1st.*) In Ge-
 neral; as it respects *All* Those who shall,
 at any time, Pretend to be our *Guides* in
Matters of Religion: And, (*2dly.*) In parti-
 cular; As it may be, in a more especial
 manner, Applied to the Solemnity of this
 Day.

(1st.) Of the General Use we are to make of this *Caution*; As it respects All Those who shall, at any time, pretend to be our *Guides* in *Matters of Religion*.

And here, 1st. If it be Our duty to *Beware of False-Prophets*; and if the way of Discovering of them be, *To Know Them by their Fruits*; that is, as I have now shewn, by the *Doctrine* which They Teach, and the *Practises* which They allow of; then it must follow, That it is not only lawful for Us, but our Duty, in Obedience to this Command, to Examine the *Doctrine* which our *Spiritual Guides* propose to Us; And to Compare it with that of Christ, and his Apostles: And either to receive them as true, and lawfull Pastors, if what they Teach be Agreeable thereunto; Or else to reject them as *False-Prophets*, if it shall appear to be Otherwise. And indeed, However some, the better to maintain their usurped Authority over the Consciences of Men, have set up another Method; and told Us, that the *Prophet* is to Give Credit and Authority to the *Doctrine*, not the *Doctrine* to the *Prophet*; And, in consequence thereof, have forbidden Men to Examine what is deliver'd by Them, and made them Believe that it is sufficient that They have it from such hands as can neither mistake Themselves, nor Mis-lead Others: Yet not only our Reason directs us to a contrary
Pro-

Procedure, but the Holy Scriptures themselves every where exhort Us to *Examine* what is proposed to Us; And not take any thing, at all Adventures, in a matter of such Vast concern, as it must needs be to Us, to be *Guided a-right* in those things which regard the Glory of God, and the Salvation of our Immortal Souls.

Hence it is that we are commanded, sometimes Not to *Believe every Spirit*, but to *Try the Spirits whether they are of God*; Because many False-Prophets are gone out into the World, Jo. iv. 1. At other times, to *Search the Scriptures*, Jo. v. 39. And of *Our selves to judge the things that are right*, Luke xii. 57. And as for what concerns the Authority of any man, or *Company of Men*, to the contrary; are told by *St. Paul*, Gal. i. 9. *That tho' They* (the Apostles of Christ) *Or an Angel from Heaven should preach any other Gospel unto Us, than that which We have received, They should be Accursed.* And if an *Angel from Heaven*, or an *Apostle* should he rise from the dead, and preach to Us, must not be received any farther than what He delivers shall appear to be agreeable to the Gospel of Christ; much less ought We not either without all Examination to Receive, or against the plain Authority of *Holy Scripture* to submit to, the Pretensions of *Designing Men*; Who the more they set up their *Own Infallibility*, and decline the Tryal of

God's Word, the more ought they to be suspected by Us; and the more narrowly to be enquired into, that We be not deceived by them.

Mat. v. 1.
Luk. vi. 17.
20.

But, 2dly. Since our Saviour deliver'd the *Caution* of the *Text*, not to his *Apostles* only, but to the whole Company of his *Disciples*; to all Those who came to him, and offer'd themselves to be Instructed by Him; it will follow farther, That this Right of *Examining* what is proposed to Us, in *Matters of Religion*, is not any special Privilege of the Pastors, or Governours of the Church; but is the Common Right, and Duty, of All Christians whatsoever: Who as they are All concern'd to be secure in what they Believe and Practise, in such Cases as these; so are they All required, in order thereunto, to *Beware of False Prophets*, and to *Try them by their Fruits*.

1 Thess. v. 21.
1 Jo. iv. 1.

And this may serve yet farther to shew the little regard we are to give to their Pretences, who tell Us, that the Judgment of these Things belongs only to the *Church*; that is, as some of them interpret it, to the *Pope*, as successor of *St. Peter*, and if (we will believe them) *Head* of the *Church*: As others understand it; to the *Bishops* and *Chief Pastours* of the Church; And to Them not separately, and alone, but convened together into a *Synod*; And that, again,

gain, not in any Particular Church; but in the Catholick; to Them, or Their Deputies, lawfully met together, in a *General Council*.

For tho' it is not to be doubted, but that what is fairly debated, and orderly concluded upon, in such an Assembly; (where it is fully Assembled, and permitted freely to judge, and determine, according to the Holy Scriptures;) must needs be of more Authority; and probably may be more sure, than what is resolved by Every single Christian apart: Yet, when all is done, as every particular Person is to Answer to God for his Own Soul, so he must Examine, as far as He is Able, both *What He Believes* and *How He Practises*; and upon *What Grounds* he do's Both; And not follow any *Assembly*, tho' of never so much Seeming Authority, contrary to that which is of much Greater Authority than any *Humane Assembly* whatsoever can be, I mean, The *Word of God*. And it may as well be said that all the other Parts of Christian Piety, delivered by our Saviour, in these Chapters, belong not to Single Persons, or to Ordinary Christians at all, but only to the whole Church, or at least, to the Pastors and Governors of it; as that this Command of *taking heed of False Prophets*, and of *Knowing them by their Fruits*, is the Business of Such only, and not the duty of every Private Person.

Mat. v, vi, vii,

But,

But, 3dly; and to conclude these General Reflections. If such be the case, that it is not only lawfull for, but the Duty of, every Christian to *Search the Scriptures*, and to Examine what is Proposed to him; and to satisfie himself Whether it be the true Doctrine of Christ or no: Then it will follow farther, That if upon such a Proof of what is tender'd to Us by any *Person*, or *Church*, whatsoever, we should chance to be clearly, and evidently convinced, that they have departed Themselves, and would draw away Us, from the pure Faith of Christ, deliver'd to Us in the Holy Scriptures; it is our duty to take heed that we do not follow them in their Apostacy; but resolve rather to forsake *Them*, than to abandon that *Gospel*, which both They, and We, are commanded to adhere unto.

That it is possible for Men either by Interest to be Corrupted; by Prejudices to be byass'd; or thro' Infirmary to be deceived; and by any, or all of these Means, to fall away from the Purity of the Christian truth; both the *Condition of Humane Nature* assures us; and the very *Caution* of the *Text*, do's evidently suppose.

That by a Careful Attention, and diligent Enquiry into the Doctrine deliverd to Us in the Holy Scriptures, we may be able to discover when they do so; and to distinguish between

tween Truth, and Falsehood; Right and Wrong, as to these matters; not only our Saviour's Command to do this; but the plainness wherewith most of those things are delivered, which make up the summ of what is necessary for us to Believe, and Do, in order to our salvation, Effectually shew.

But then to what purpose should we trouble our selves to *Search the Scriptures*, and to Understand our Religion, and to know that we are dealt fraudulently with, by our *Guides*, in it; if after all, there is no Remedy: But we must follow our *Church*, and the *Pastors* of it, whether they teach Us the true doctrine of Christ; or whether they lead Us into Damnable Heresies, destructive of the very Fundamentals of it.

And yet how Confidently do some Men here also, rise up against Us: And tell Us, that we must Believe them before our *Own Reason*; nay, and (in effect) before *God* Himself? That 'tis *Schism*, and *Heresie*, and I know not what besides, to doubt of, or differ with them, in any thing that they require us to Believe. And that much better were it for us to shut our eyes altogether, and Go on blindfold under their Conduct; than to follow the clearest Light that *Scripture*, *Reason*, or even *Sense* it self, can Give us, in Opposition to their Errors.

But

Rom. xv. 4.
2 Tim. iii. 16.
2 Pet. 1. 19

But let them assume what Authority they please to themselves, and raise what Clamours they can against us; When all is done, this Conclusion will remain firm as Heaven, and clear as any first principle of *Science*; that if the *Scriptures* be, as we all agree that they are, *the Word of God*; and were written for our Instruction; then we must follow the Conduct of Them: And hold fast to the Truth which they deliver, tho' not only a Company of assuming Men, calling Themselves the Church, (but upon what Grounds, no body could ever learn,) and pretending to Infallibility; (in Despight of the Grosest Errors;) but the whole World should conspire together, to Oppose Us in it.

And thus have I shewn you, what that *General Use* is, that we ought all of Us to make, of this Command of our Saviour, to *Beware of False-Prophets*; and, to *Know them by their Fruits*. I proceed,

(2dly) To that more *particular Application* which I propos'd to make of it, to the Subject of this Days Solemnity.

I shall not need to tell you, that we are now met together to Bless God for those wonderful *Deliverances*, which He has twice afforded Us of this *Nation* upon *this* very *Day*, from the Designs of Those who are the profess'd *Enemies* of our *Religion*; and who have never Ceas'd, from the
first

first Beginning of the *Reformation* among Us, to do what in them lies to subvert *That*, and to destroy Us, upon the account of it.

But of all the measures that were Ever taken by them in order thereunto, never was there any more Remarkable than that which was intended to have been Executed on *this Day*; had not God, by a miracle of his Providence, discovered, and disappointed it.

A Design it was, so Black, and Horrid, that we find many among Themselves ashamed to own it. And therefore, They either altogether deny that there was ever any such *Plot* carried on by Those of their Communion: Or else, pretend, that it was onely a private attempt of a Few-Desperate Men of their Religion; Censured, and Condemn'd for it, by all the Better, and more sober Members of their Church.

And indeed, far be it from me to charge the whole Body of our English Papists, either with the knowledge of this Conspiracy heretofore, or with the Approving of it since. I am sensible that Several among them have not only declared their Abhorrence of the *Design* its self; but of the very *Principles* on which it was founded. But yet when all is done, Certain it is that both the *Doctrine* on which it was Established; has

C

been

Papists Apology, p. 31.
(With the Answer) Comp.
p. 34. Calendar. Catholicum, An. 1662. 5th Nov.
Hen. Morus, Soc. Jesu Provincia Anglic. Hist. l. 7. Sect. 19, 21.

See Widdrington
contr. Suarez.
pag. 12.
§ 153.

**Concil. Lateran. 3. Can. 27.*
Concil. Lateran. 4. Can. 3.
Concil. Lugd. 1. Lab. Tom. 11.
Col. 640, &c. Concil. Con-
stant. Sess. 45. Mart. PP.
Bull. &c. p. 259. Tom. 12.
Lab. See more below.

† *As Tesmond & Ger-*
rard, who were Both con-
cern'd in the Powder-Plot.
Widdrington contra Schul-
ken, p. 151.

been * Confirm'd by those of the Highest Authority in the *Roman Church*: And that their Greatest Men have not only given their Approbation to such Attempts; † but have favoured those who were the principal Actors in Them.

Here then let us fix our selves, and try the Cause between Them, and Us. If the *Doctrines* of the *Romish Church* with Relation to Those whom they call *Hereticks*, and their *Practices* towards Them; be agreeable to the *Gospel of Christ*; let us allow Them to be, thus far, *True Prophets*, and approved by their *Fruits*. But else, if neither their *Doctrines* nor *Practices*, in this Case, can be Reconciled with the *Spirit of Christianity*; We must then Pronounce Them to be *False-Teachers*, and conclude that they have been justly Rejected by Us as such.

And 1st, As for the *Doctrines* of Those of the *Church of Rome* towards such whom they call *Hereticks*, they are to this Effect.

* That theirs is the *Catholic Church*, with which all Christians are bound to Communicate; to which alone all the Promises of the *Gospel* do belong; and out of which there is no Salvation.

* *Concil. Constant. Sess. 45.*
Decretal. de Heret. l. 5. tit. 7.
 c. 13.

* That all who differ from them, and forsake their Communion, are *Schismatics*, and *Hereticks*; Enemies to God; and Apostates from the Church, and Faith of Christ.

That

★★ That this Church has, therefore a Right to pronounce a Sentence of *Excommunication* against Them as Such: And that being, by that means, Cut off from the Body of Christ, they are, in the next place, to be Cast out of all Civil Society too; and be put to death, unless They shall Abjure their Heresie, and return again to their Communion.

† That this *Excommunication* the Pope has power to pronounce, not only upon private Persons, but upon whole Cities and Countries, upon Kings and Subjects: And that this being done, They also may be Prosecuted with the Sword, and be Rooted from off the face of the Earth.

* That for the better effecting hereof, his *Holiness* (as they call him) has power to absolve Princes from their Oaths of Government to their Subjects; and Subjects from their Obligations of Fidelity to their Princes: To dispose of Kingdoms; and transfer Them from one State, or Family to another. And that having done this, that Person, or State, to whom

** Concil. Lateran. 4. Can. 3. See Foulis *Papish Treasons*, Book 2. c. 6. Sect. 13. The Bull of P. Paul III. against K. Henry VIII. *Bellarmin de Laicis*. l. 3. c. 21. *Decretal. de Heret.* lib. 5. tit. 7. c. 13. Vid. *Bullam Cæna Dom.*

† Sanders. *de Visib. Monarch.* p. 730. 734. Parry's *Confession*, out of Allen's Book, p. 17. Thuanus's *Hist.* lib. 135. p. 1206. C.D. Becanus *contr. Angl.* p. 120. Add; Pope Pius the Fifth's Bull against Qu. Eliz. &c. *Decretal. de Heret.* l. 5. tit. 7. c. 13. Concil. Avenionens. An. 1210. Bellarm. *Resp. ad Apolog. pro Juram. fidel.* p. 9, 10.

* See this proved at large from their own Authors, by Foulis *Hist. of Popish Treasons*, Book 2. c. 1, 2, 5, 6. Du Moulin's *Answer to Philanx Anglicus*. cap. 4. Bp Barlow's *Popish Principles*, pernicious to Protestant Princes; to which, add the Bulls of P. Paul III. against King Henry VIII. Of Pius V. against Q. Eliz. *Decret.* c. 15. qu. 5. cap. *Nat. Sanctorum.*

Card. Allen's *Admonition to the Nobility and People of England*; with his *Answer to Stanley's Letter*, An. 1587. Becanus *Controv. Anglic.* c. 3. q. 2. 3. Suarez *Defens. fid. Cathol. Lib.* 3. c. 23. cui titulus: Pontificem summum potestate

Coercivâ in reges uti posse usque ad depositionem etiam à regno, l. 6. c. 2. Sect. 7. Bellarm. de *Rom. Pont.* l. 3. c. 6, 8. Idem de potestate summo, *Pont. contr.* Barclaium: in *Prolegomen.*

* Jul. Cæs. Bullenger. *Hist.* l. 6. p. 233. speaking of Parry says, D: Theologis quaerit, an jure Tyrannus Pontificiis diris devotus, necari possit? Illi, posse, responderunt See Card. Como's *Letter to the same purpose*, below. — Suarez. *Defens. fid. Cathol. lib.* 6. c. 4. Sect. 14, 18. Mariana de *Rege & Regis Institut.* l. 1. c. 6, 7. Thuan. *Hist.* l. 111. p. 517, 518, 520.

the Pope shall have given such an Heretical Kingdom, has from thenceforth a just Right to enjoy it, and may lawfully Endeavour by any means to make themselves Masters of it.

* Lastly: That if this cannot be done by open force, and it be for the Interest of their Religion that some other Course should be taken; any King, or Prince, so Excommunicated, as is aforesaid, by the Pope, may lawfully be *Kill'd* by any private Person; or otherwise, be *deposed* from his Government: And another set up to Defend their Religion, and to Extirpate,

what they call Heresie, out of that Country.

This is the Substance of what is taught by Those of the Church of Rome, with Relation to such as they call *Hereticks*: that is to say, in other Words, to all those who are not of their Perswasion. And

2dly, For their *Practices*, in Conformity thereunto, tho' you are but too well able of your selves to Recount Them, yet I will call to your Remembrance a few Particulars, that may suffice to Represent Them to you.

I should perhaps be thought to look back too far, should I Relate to you the † barbarous Butcheries committed by them about the xiiith Century, at the Preaching of that * Bloody Monk, their now Glorious St. Dominick: And the greatest of whose merit, seems to have been this, that (as the Histories of those times inform Us,) he Preached above an Hundred Thousand Innocent Men out of their lives. A most Apostolical Preacher no doubt! and worthy of the Honour, which in acknowledgment of his Merits they thought fit to confer upon Him; that for the good Service he had done in that Cruel Mission, the Inquisition, then begun by Him, (that most lively Pattern of Hell upon Earth) should be entrusted to the Monks of his || Order; and who, in the management of it, for the most part, do not at all degenerate from the fiery Zeal of their Anti-Christian Founder.

If from those we pass on to the Protestants of France, it is hardly to be said what infinite Numbers of Them, in a very few Years, fell a Sacrifice to the Romish Fury. To which if we add the Persecutions they have since un-

† See Usserius de Christianarum Eccles. Success. c. 10. Crackanthorpe contra Spalatensem, c. 18. Sect. 19.

Mat. Paris. ad An. 1234. says, The Number that was slain was infinite.

* Whose Severity the very Inquisitors themselves boast of. Ludov. à Param. de Orig. & Progress. Inquis. l. 2. c. 2. n. 4. Limburg. Hist. Inquis. l. 1. c. 10.

|| Vid. Leg. 1. Fred. II. apud Limburg. Hist. Inquis. c. 12. l. 1. Et Hist. progress. Inquis. per totum lib.

Thuan. Hist. ad An. 1572. Popliniere Hist. de France, liv. 29. D'Aubigne Hist. Univers. par. 2. l. 1. c. 4. &c. Mezeray Hist. Charles IX. &c. Hist. des Martyrs; à Geneve, 1619. l. 7. &c. An. 1557. &c. l. 10. An. 1572. Osiand. Hist. Eccles. ad An. 1557. 1560, 1567, 1568.

Lampadius Mellific. Hist. par. 3. p. 475, &c. 480.

der-

dergone, within our own Memories, to the utter Ruine of their Religion in that Country; We shall need no other Evidence to convince Us, what the true *Spirit of Popery* is; and what we are to expect from it, if ever it should happen to prevail any more among Us.

What Havock has been made of the *Evangelical Churches*, in the other Parts of *Europe*, and that within these few Years, is too fresh in your Memories to need a Repetition, As for our *own Country*; not only the Laws still Extant shew Us, what *severe Acts* were pass'd against the Reformed, ever since the Time of King *Henry the Fourth*; but our Histories tell Us, with what Rigour they were put in Execution. And the short Period of Queen *Mary's* Reign, shall I hope be a lasting, as it was a burning, and shining Monument, of what our Fore-Fathers Underwent; and of what we ought to fear, should they ever come to have the same Power in their Hands, that they then had, to Destroy Us.

But to leave these Vulgar Instances of the *Romish Cruelties*, and come to those of a higher Nature; In which Princes have been concern'd and for whom, if They chance to Oppose their Interest, They have as little Regard as for the meanest of the People.

It would engage me on too large a Subject to speak of the several *Emperours*, and *Kings*,
who

who were either murder'd, or deposed by the *Pope*, and his faction, before the time of the *Reformation*. Let the Histories of *Europe* speak this to you: Scarce a Country of which is destitute of some Instance or Other of this Nature. I shall only point out to you a few Particulars, of many, since that time; and those Such as are no more to be denied, than they are to be Excused, by Them.

* When that desperate Wretch *James Clement*, undertook the Murder of King *Henry the Third of France*; not only the *Prior* of his *Convent* Encouraged him in it, and gave him the very Knife with which he did it; but when the News of this Horrid Fact was brought to *Rome*, ** *Pope Sixtus* the Fifth, in an open Consistory approved the Deed, and in very extravagant Terms applauded the Doer of it.

And when, afterwards || *John Chastell* attempted, in like manner, to Assassinate King *Henry the Fourth*, and was justly condemn'd by the *Parliament* of *Paris* for it; Their procedure was so heinously Repented at *Rome*, that

Authores, Thuan. Hist. l. III. n. 1594.

See K. James's *Apology* for the Oath of Allegiance in his Works Fol. p. 272. &c. Becanus Contr. Angl. p. 144. Edit. Mogunt. 1613. Foulis *Romish Treasons*, at large, Books 3, 4, 5, 6. from all sorts of Histories: Vid. Platinam in vit. Bonifacii VIII. &c. Bellarm. de potest. P. contr. Barclaium.

* See Foulis *Papish Treasons*, l. 8. c. 6. *Histoire des derniers Troubles de France*, An. 1589. *Hist. d'Aubigne*, An. 1589. Tom. 3. l. 2. c. 22. Thuan. Hist. l. 95. Et lib. c. 111. p. 520.

** See the whole Speech in Foulis *Papish Treasons*, Book 8. c. 6.

|| See Mezerai's Hist. of France, An. 1594. *Histoire de Troubles de France*, An. 1594. See the Sentence of the *Parliament* against him, lib. at large. *Hist. d'Aubigne*, To. 3. l. 4. c. 4. Vid. ib. *Inscriptiones Pyramid. contra Jesuitas sceleris* Authores, Thuan. Hist. l. III. n. 1594.

they

* *Titulo, Arrestum contra Joannem Castellum : And again ; Oratio M. Antonii Arnaldi, &c. Arrestum contra Joannem Castellum.*

they caused their ^{*} Sentence to put into their Catalogue of *Prohibited Books*; that is to say, of such as they thought not fit for any Member of their Communion to Read.

But I will not look any farther Abroad for the Examples of such Villanies, as our own History affords Us, but too great a plenty of at Home.

King *Henry* the *Eighth* had his private Quarrels with the *Popes* of His time. He saw himself trick'd and abused by Them; And he bravely Resolved not to suffer a *Foreign Bishop*, any longer to Insult it over an *English King*. And tho' in all other Respects He continued to his dying day a Zealous *Papist*, yet for this one piece of Rebellion only against that proud Prelate, was He *Excommunicated* by Pope *Paul* the *Third*; His Subjects were absolved from their Oath of Allegiance; and Commanded to Use their utmost Endeavours to Depose him, and Expel him out of his Dominions.

See the Bull: Bullar. To. 1. p. 704.

See the whole History related by Sanders de Visibil. Monarch. p. 730. n. 2037. And by Girolamo Catena, in his Life of Pius V. p. 112, &c. Et Append. p. 109, &c.

What *Paul* the *Third* did to King *Henry* the *Eighth*, Pope *Pius* the *Fifth* renewed against his Daughter, Queen *Elizabeth*. He declared her to be an *Heretick*, and a favourer of *Hereticks*: And therefore, Deprived her of her Crown; Absolved her Subjects from their Allegiance; and forbade

forbade them to Obey Her, on pain of Excommunication. And all this He did merely on the Account of Her Religion. For before that time; (which was the Twelfth year of Her Reign) not One ** *Papist* had suffer'd on the account of his Religion: When * *Felton* for fixing up this Bull against the Bishop of London's Gate, and justifying the Fact, was the first of that Party, Condemn'd, and Executed for it.

Being thus Encouraged by the Popes Authority, the Romanists of those times were from thenceforth scarce ever out of some Contrivance, or Other, to destroy Her. *Parry*, one of the Chief of Those, who Undertook to Murder Her, had not only the Popes consent so to do; but, in Consideration of it, had his Holiness's Blessing sent from Rome to him; with a plenary Indulgence for all his Sins; and the Assurance of an Extraordinary Crown of Glory in Heaven, for the barbarous Villany He had Undertook to Commit on Earth.

** Nor yet merely for that, either before, or after; King James's Premonition, p. 336. Not 30 Priests in all Q. Elizabeth's Reign suffer'd for Treason, and for Religion not One. Sir Edw. Coke's Speech at the Arraignment of the Gunpowder Conspirators.

* Sanders de Visib. Monarch. p. 734. Where he makes a Felton a Martyr. Spoudan. Contin. Baron. ad An. 1570. Sect. 4. Cambden. Elizab. An. 1570.

Cambd. Eliz. An. 1585. Cardinal Como's Letter, of Jan. 30. 1584. Le concede (the Pope) sua Benedictione, plenaria Indulgentia & Remissioni di tutti li peccati, assicurando li che oltre il merito che s'havera in cielo, vuole anco sua Santita constituirsi debitor, &c. And adds, Metta dunque ad Effetto li suoi Santi & Honorati pensieri; i. e. To kill the Queen.

This

See Fowlis Popish Treasons, Book 7. c. 6. Girolamo Catena Vita di Pio V. In which the Pope was so Zealous, that He was for pawn-
ing the Plate of the Church, and coming himself in Person, if need were, to further it. p. 117.

Cambd. Eliz. An. 1588.
Watson. quodlib. p. 239, 246.
Artic. 6, 7.

See Watson's Impertinent Considerations, &c. Reprinted, Lond. 1675. 4°. Britrow makes them all Martyrs; 15 Motive, p. 72. c. 73. For the Historical Part. see Fowlis's Popish Treasons, Book 7. c. 5. 7. Cambd. Eliz. An. 1595, 1598, &c. 1602.

¶ Fowlis Popish Treasons, Book 9. c. 3. Cambd. Eliz. An. 1578, 1579, &c.

*Catena. Let-
tere de Pio V.
p. 329.

This Enterprize failing; they next Resolved upon a *Foreign Invasion*: And the King of *Spain* was perswaded, by *Pope Pius the Fifth*, to Engage in it. But that also miscarrying, their *private Attempts* were again Renewed: And still some *Priest* or Other, in every One of them, to Encourage, and Sanctifie the Assassination.

It would engage Me in too long a Discourse to speak particularly of the Treasons of *Arden*, and *Sommierville*; of *Hesket*, and *Lopez*; of *Cullen* and *York*; of *Squire* and *Babington*: Of the Designs of the *Duke of Norfolk*; the *Earl of Westmorland*, and many Others; who either by *Sword* or *Poison*; by *private Attempts*, or *Publick Insurrections*, Endeavoured to deprive Her both of her Crown and Life.

I will only Observe, that what the other *Popes* had in Vain attempted here in *England*; || *Pope Gregory the xiiith*, and *Clement the viiith*, no less Encouraged in *Ireland*: By not only abetting the *Rebellions* which were raised there, but Engaging the King of *Spain*, once more, to Endeavour her Destruction.

Whilst the *Queen of Scots* lived, who was a Zealous Papist, * the pretence for several of these Attempts

Attempts then was, (|| as their Excuse has been since) That she had the Better Title to the *Crown of England*. But that Unfortunate Princess being Gone, and Queen *Elizabeth* now grown Old; † all possible Endeavours were made by those very Persons, (with the *Pope* at their Head,) to *Exclude* the Son, who would be thought to have had so much *Zeal* for the *Mother*.

ad Front. Ducæum. inter Epist. p. 750. Edit. 4^o. 1656. Gun-powder Treason. (8^o. Lond. 1678.) p. 92, &c.

† Clement. VIII. See Cambden. Eliz. An. 1600, 1602. Doleman's Confer. about the next Succession to the Crown. Tortur. Forti. p. 188. &c. 197, 278. Thuanus, l. 135. p. 1205, 1214. A. King James's Apolog. p. 273. Calaubon. Epist.

Sir Edw. Coke's Plea. Hist. See Warfon's Confession: Calaub. Epist. ad Front. Ducæum, p. 752, 753.

In this first Attempt the *Jesuits* seemed unwilling to Engage: But then, to do them right, I must observe, that it was not out of any Checks of Conscience, any dislike they had to such an Enterprize; but because they had another Design of their own in hand; which, it seems, was this of the *Gun-Powder Conspiracy*. A Treason of so horrid, and dismal a Complexion, that the transcendent Cruelty of it not only stagger'd Some of the *Conspirators* themselves, but proved the Happy Means of our Deliverance from it. Whilst the desire of One among them to save his friend from that deadly Blow; by the Providence of God, discovered the whole Design, and saved both the *King* and the *Parliament* with Him.

We ought not to wonder, if the better to conceal

¶ About 20,
whereof 5 were
Jesuits. See
Popish Apol.
p. 34. Calaub.
Ep. ad Front.
Duceum.
p. 755.

* K. James's
Pronunciation,
p. 291.

¶ Thuanus ingenuously
owns this: *Hist. Lib.* 135.
p. 1213. D. And the pub-
lick Acts of this Conspiracy
undeniably confirm it. See
King James's Pronunciation,
p. 334, 335. Bp. Andrews
at large proves it from Gar-
net's Own Confession, Tor-
tura Torti, p. 281, &c.
285, 286. So does Isaac
Calaubon. *Epist. ad Front.*
Duceum. p. 757, 761, 773,
774, 775. Add Sir Edw.
Coke's Arraignment of Gar-
net, p. 168, &c. And the
Relation of his Execution,
ib. p. 225.

¶ Historiæ Pontifical.
Part. 5. l. 1. c. 11, says, That
Fawks being in Flanders,
Y descubrio su empresa à personas Ecclesiasticas y de su Nacion, para hazer les
ayunar y rogar à Dios, que le sin llegasse à efecto. Bulenger confirms it, *Hist.* l. 12.
p. 369. where speaking of Winter and Fawks, Oeno Jesuitæ, says he, confilia aperiant; qui
pietatis studium laudat. And p. 370. speaking of three Others, among whom, Garnet One;
says; Rex, cognito ures Jesuitas—Conjuracionis hujus Nefariæ flabella fuisse.--- Thuan.
Hist. p. 1206. B. lib. 135. Gerard the Jesuit gave them the Oath of Secrecy; and the Sacra-
ment upon it. Testimund confirm'd Bates's Conscience in it: Rei merito demonstrato: ib.
p. 1207. C. See Winter's Confession about Owen to the same Effect: King James's Works,
p. 232. Add to this, my Lord Stafford's Declaration, at his Trial, to this Effect, p. 53.
Meyeray's Hist. of France, An. 1605. K. James's Pronunciation, p. 291, 335. Bp. Andrews's
Tortura Torti, p. 280. Calaub. *Epist. ad Front. Duceum.* p. 755. Sir Edw. Coke's Ar-
raignment of the Conspirators, p. 96, 104, 105, 113. His Arraignment of Garnet, p. 166.

* *Fœlis Popish Treason*, Book 10. c. 2.

veal such a Conspiracy as this, but ¶ Few were ad-
mitted to a particular Knowledge of it: * Tho'
it was generally discoursed among the whole
Party, that something was in Agitation for the
Interest of their Cause; and to which they were
to be Ready to lend their Utmost Assistance, as
soon as Matters should be Ripe for it. Yet even

among those Few who knew of it,
† Father Garnet, the Provincial of the
Jesuits was One; and that not in Con-
fession as some now pretend, but by
way of Consultation, as Himself (at
last) ingenuously Acknowledged.
¶ That several Others of the Society
were acquainted with it, may from
undoubted Proofs be made appear.
Give me leave to add, what * Some
have farther Affirm'd; that Fawks
himself, the Villain who was to have
Executed the Treason was, not long
before, at Rome, in Conference with

some

some Considerable Persons there; And had Three *Bulls* Ready to have been Publish'd, had the Design Succeeded; but that this Failing they were Suppressed.

Bishop Andrews ad Bel-larm Resp. c. 5. p. 113.

And here then let us stop, and not proceed to any following Instances of their Cruelty, and Perfidiousness: But from what has been already alledged, both of their *Doctrines*, and *Practices*, as to these Matters; Go on, finally to Consider, Whether such *Principles*, and such *Actions*, can ever be Reconciled, either with the *Spirit*, or *Rules* of Christianity. And,

1st. Let them tell Us, if they can, where in all the Scriptures of the New-Testament, either the Title, or Promises of the *Catholick Church*, are appropriated to the *Roman Church*; or indeed to any other *Particular Church*, or *Society of Christians*, whatsoever: Or what Reason can be given for that Fundamental Arrogance, on which All the best of their Pretences are built, why *They*, any more than *We*, should be Called, or Accounted, *Christ's Catholick Church upon Earth*?

The Truth is, it is a Contradiction in terms, for either of Us to Assume to our selves such a Character. The *Catholick Church*, is the *Whole Church*; of which every *Particular Church*, (as the *Church of England*, the *Church of Rome*, &c.) are Parts. And to say that any *One* of These, Exclusive to *All Others*, is the *Catholick Church*; is

to

to say, that a *Part* is the *Whole*; which, I think, is as plain a Contradiction as can well be affirmed by Any.

Nay, but what if the *Church* of *Rome* be so far from being the *Catholick*, or *Universal Church*, that it is not so much as *A Catholick*, that is, any *Sound*, or *Orthodox Part* of the *Church* of *Christ*? Let me not be thought, to speak any thing with a design to Raise in your Minds a wrong Notion against any: But for the sake of Truth, and out of the Concern which I have for your Immortal Souls, I must freely declare; that, after the best Examination I have been able to make into her Principles, and Constitution; I do, in my Conscience, believe the *Roman Church*, as it is, at present Established, in Matters of *Faith*, *Worship*, *Morals*, and *Government*; to be by far the most Corrupted of any Christian Church, that I know of, in the World; and in which *Salvation* can the most hardly, if at all, be Obtain'd. But

2dly. Were the *Church* of *Rome* all that she pretends to be; and *Our Church* all that ever it has been call'd by it: Yet how comes this to Give them a *Civil Authority* over Us? *Christ* meddled not with Mens *Temporal Interests*: He taught no Doctrines of Cruelty and Uncharitableness. He Founded no *Dominion* in *Grace*: Nor ever Pretended to Depose Kings, and Give away

away Kingdoms. On the contrary, We know, How He would not so much as Arbitrate in a private Controversie: *Luke* xii. 14. But declared freely, that *His Kingdom* was not of *this World*; *Jo.* xviii. 36. Nor were his Disciples to Expect any thing beyond Other Men, except it were Troubles, and Losses, and Persecutions in it. *Mat.* x. *Luke* ix. 23. *Jo.* xv. 20. xvi. 2. &c.

Hence we read that when upon the account of his Adherence to the *Temple of Jerusalem*, (which was plainly a *Religious Concern*) a Certain Village of the *Samaritans* deny'd Him the common Humanity of a Nights Lodging; and some of his Disciples were so Hot upon it, as to Desire Him to Revenge Himself by *Fire from Heaven* for the Affront; All the Answer They got was this Reproof, which One would have thought might alone have been sufficient to answer all these kind of Pretensions for ever, That *They knew not what manner of Spirit they were of*; *Luke* ix. 55. For, says He, *the Son of Man came not to destroy Mens lives, but to save them.* But

3dly. Our Saviour Christ, has not only no where encouraged any Proceedings of this kind, but Has every where delivered such Doctrines, as are utterly Irreconcilable with Them. That *We must be Subject to Principalities and Powers, and Obey Magistrates.* *Tit.* iii. 1. That we must do this, *not only for Wrath, but also for Conscience sake.*

sake; Rom. xiii. 5. That We must Love our Ene-
 mies; Must Bless them that curse Us; Do Good to
 them that hate Us; and Pray for them that de-
 spitefully use Us, and Persecute Us. Mat. v. 44.
 That We must not Avenge our selves; but leave
 that to Him, of whom it is written, Vengeance is
 mine, I will Repay saith the LORD. Rom. xii. 19.
 That we must not Reap up the Tares before the Time,
 but suffer them to Grow till the Harvest; and
 that the Separation shall be made by God, and not
 then by Us. Mat. xiii. 29, 30. That we must bear
 with Those who are Weak in the Faith; Must In-
 struct Them in Meekness; and Endeavour to Con-
 vert Them from the Error of their Way, that they may
 be Saved. Rom. xv. 1. Galat. vi. 1. 1 Thess. v. 14.
 2 Tim. ii. 24, 25, 26. Jam. v. 19. These are the Doctrines of the Gospel; And
 accordingly we know how our Religion Con-
 quered the World, not by Doing, but by Suf-
 fering. Not by disturbing Kingdoms, and Over-
 throwing of Governments; but by patiently Sub-
 mitting to all the Evil that the Rage of Men,
 or Malice of the Devil, could bring upon the
 Professors of it. And when this is so, what can we conclude
 but that certainly either the Holy Scriptures
 have given Us a very wrong Account of the
 Doctrine of Christ; and that neither the Apo-
 stles, nor Those who were Instructed by them,
 Under-

Understood their *Own Rights*, and what *Authority* their *Ecclesiastical Character* Gave them over *Princes*, and *Countries*; (at least in Order to *Religion*;) Or that, if they did, then these Men in *Teaching*, and *Acting* as they do, in these Matters, must have utterly departed from the Truth of Christianity; and have only the *Name* of *Prophets*; the *Cloathing* of *Sheep*; whilst in Reality they are *Ravening Wolves*.

Which being thus Resolved, I do not see what other Conclusion we can draw from these Premises, than that which our Saviour, in the *Text*, Recommends to Us; which is, To *Beware of Them*.

And indeed so we have all the Reason in the World to be, whether We consider our Souls, or Bodies; The *Interests of this present Life*, or the *Hope of that which is to come*.

For, *First*, As to the *Concern* of our *Future State*; If it be possible for any Errors to *destroy Salvation*, which are not Expressly Contrary to the *Fundamentals of Christianity*; tho' in the Natural Consequence of them, They do plainly Overthrow the Chiefest of them; Then I am perswaded that the *Errors of the Church of Rome*, will, of all Others, be found the most likely so to do.

And, for the *Other Thing* mentioned, our *Present Interests*; How far they must be affected by the

E

return

return of *Popery* again among Us; Both the *Encroachments* it \therefore formerly made upon our *Civil Rights* and *Liberties*; and the *Pretensions* it \star still keeps on foot against Us, more than against any *Other Country*, or *People*, besides; not to say any thing of its *common Principles of Tyranny and Slavery*; *Ruinous to Societies*, as well as *Dangerous to private Persons, and Families*; may suffice to convince Us.

\therefore For which, see Sir Roger Twissden's *Hist Vindication of the Church of England*, &c. which largely shows it, chap. 1, 2.

\star See Card. Bellarm. *Apolog. pro Resp. ad Jacob. Reg. c. 3.* where He affirms the Pope to have a direct Dominion over the Kingdoms of England and Ireland; Ita ut Rex, tanquam secularis Dominus, H \ddot{o} ld's his Realms of him. — The same is affirmed by Card. Allen, in his *Admonition to the Nobility*: That without the Pope's Confirmation, No Man can lawfully take the Crown, or be accounted King of England, They both took it from the Pop \ddot{e} 's Own Mouth; who before His Colledge of Cardinals declared, That the King of England was His Vassal; nay, in truth, His Slave. Mar. Paris, ad Ann. 1253.

Let Us then, upon all these Accounts, heartily Bless God, who (upon this same Day) has twice Delivered Us out of its Hands: And let Us earnestly Beseech him, that He would still continue to defend Us, from ever falling any more under the Power of it. And tho' the Petition has too long been left out of our *Liturgy*, yet let it never depart out of our Minds, but be often the Subject of our Private Supplications to Almighty God, both for our *Religion*, and for our *Country's* sake.

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